

## RELIGIOUS INTELLIGENCE.

Ministerial Movements—  
Chat by the Way.Synagogue Worship—Roman Cath-  
olic Growth.

## PROGRAMME OF SERVICES.

In Sixth avenue Reformed church the Rev. W. B. Merritt will preach this morning and evening, as usual.

"The Sun" and "Prayer" will be analysed by the Rev. W. H. Leavelle in Stanton street Baptist church to-day.

"Lost Joy" and "Grouse around the Cross" will be considered to-day by Rev. John Davis, of Norwich, Conn., in the Tabernacle Baptist church.

The Rev. E. N. White, D. D., will preach in West Twenty-third street Presbyterian church this morning and evening.

The American Temperance Union will meet this afternoon in Steinway Hall. Dr. Lambert will deliver an address on the effects of alcohol on the human system, and Rev. John Johns will deliver a religious address.

"My son, give me thine heart," is the appeal that Rev. Samuel Colcord will make to the people in Chatterbox Hall. Rev. C. S. Harrower will preach in the afternoon.

Mr. Anthony Higgins will address the Spiritualists in Harvard Rooms this evening. Dr. Samuel Maxwell will lecture for the Progressive Spiritualists this morning and evening in their hall.

The Rev. A. K. Sanford will preach this morning and evening in Astor Methodist Episcopal church.

At Washington square Methodist Episcopal church the Rev. William Lloyd will speak about "Spiritual Property" this morning and will open the second series in "The Prodigal's Career" in the evening.

At the American Free church the Rev. C. P. McCarthy will deliver "Our Creed" this morning and in the evening will speak of "Liberalism; its Relation to Parties."

The Rev. W. T. Ebert will minister in Grace chapel to-day at the usual hours.

The Rev. A. H. Moment will tell the Spring street Presbyterian church this morning "What a Man Did Who Had His Hair Out of Joint" and in the evening will speak about "Paul in Arabia."

Divine service will be held in All Saints' Protestant Episcopal church this morning and evening. Rev. Dr. Dunnell, rector.

At the Free Tabernacle Methodist Episcopal church the Rev. John Johns will preach to-day at the usual hours.

The Rev. T. Do Witt Talmage will preach as usual in the Brooklyn Tabernacle.

In Bleeker street Universalist church the Rev. E. C. Sweetser will preach this morning on "Christian Fruitfulness," and this evening on "The Beauty of Holiness."

Bishop Snow will talk about "Zerubbabel and Joshua Types" in the Medical College this afternoon.

The Church of Our Saviour the Rev. J. M. Pullman will preach this morning and evening.

Dr. E. H. Chapin will preach this morning in the Church of the Divine Paternity. Vesper service in the evening.

Dr. Deems will speak to the Church of the Strangers this morning about "Paul in the Tempest" and this evening he will continue his series of discourses to young Christians.

Dr. John Fulton will preach in Christ church at the usual hours to-day.

"The Power of Truth" and "The Parentless Priest" will be discussed by Rev. W. F. Hatfield in Eighteenth street Methodist Episcopal church to-day.

"The Sin Sick" and "The Young Moralists" will be considered by Rev. Mr. Rowell in the Free Baptist church this morning and evening.

Dr. Armington will comment this morning on "Christ's donation of Himself" and in the evening on "Songs in the Night."

Rev. F. H. Marling will preach in Fourteenth street Presbyterian church at the usual hours to-day.

Preaching at the usual hours in the First Point Mission, Park street, Rev. C. S. Brown, Superintendent.

The Rev. G. W. F. Birch, of Indianapolis, will preach in Madison avenue Reformed church this morning and afternoon.

Rev. H. W. Knapp, D. D., will preach in Light street Baptist church at the usual hours to-day.

Rev. Joseph R. Kerr will speak this evening in the Fourth Presbyterian church on "Brotherhood."

Preaching in the morning alone.

In the Scotch Presbyterian church the Rev. S. M. Hamilton will preach this morning and afternoon.

The Rev. J. H. Lighthorn will preach in Seventeenth street Methodist Episcopal church this morning on "Kindness" and this evening on "David's Address to Solomon."

In the Central Baptist church the Rev. J. D. Herr will preach this morning and evening.

Rev. Dr. Ever will officiate at the several services in St. Ignace's Protestant Episcopal church to-day.

Rev. James M. King will preach this morning and Rev. Dr. Crook this evening in St. John's Methodist Episcopal church.

The Rev. C. B. Smith will preach to-day in St. James' Protestant Episcopal church.

A memorial service will be held this evening for the late Rev. George B. Draper Jr. at St. Andrew's church, Harlem, to which he ministered. Dr. George F. Seymour will deliver the sermon.

This morning in the Swedenborgian church the Rev. Chauncey Giles will give the first of a series of discourses on "The Office and Nature of Divine Truth in Man's Regeneration." In answer to Philo's question, "What is Truth?"

A memorial service for the late John P. Crosby will be held this afternoon in the Church of the Covenant.

Dr. Felix Adler will begin a series of discourses on "Ethical Problems" this morning in Standard Hall.

In the Church of the Disciples this morning the Rev. George H. Hepworth will speak about "The Opened Heart" and in the evening will tell us "How to Make Our Hearts Light."

Dr. Thomas S. Hastings will preach in the West Presbyterian church this morning and evening.

The Rev. Carlos Marx will preach in Thirty-fourth street Reformed church this morning, and in the evening on "The Prayer for Forgiveness." A service of song precedes the evening sermon.

In Unity chapel, Harlem, the Rev. W. T. Clarke will preach this morning on "The Bottom Facts."

In the Church of the Messiah this morning the Rev. W. B. Alger will compare "The Fading of the Leaf and the Fading of Man."

The Rev. S. H. Yang, Jr., D. D., will preach in the Church of the Holy Trinity this morning and Rev. C. C. Tiffany, of the Church of the Atonement, in the evening.

Rev. E. A. Washburn will officiate in the Calvary Protestant Episcopal church at the usual hours to-day.

"The Conversion of Saul of Tarsus" will be reviewed in Whitest Street Methodist Episcopal church this evening by Rev. J. E. Seale.

Bishop Perry, of Iowa, will preach the annual sermon before the Protestant Episcopal Sunday School Association in the Church of the Heavenly Rest this evening. Bishop Perry is an interesting lecturer.

In Holy Trinity Protestant Episcopal church, Harlem, the Rev. Dr. McKim will preach this morning on "Christ Receiving Sticks" and in the evening on "The Glory Which Shall Be Revealed."

The Rev. Dr. Ryaline will preach in St. Mark's Protestant Episcopal church this morning and evening.

CHAT BY THE WAY.

Everything of value has its counterweight. This is equally true of bank bills and virtue.

There can be found no better motto for the battle of life than the answer of the Imperial Guards on the field of Waterloo:—"The Old Guard may die, but it never surrenders."

"Beware of toadstools when you are gathering mushrooms" is the advice given by some of the papers.

The same warning should be hung up in a gilt frame in every clergyman's study.

A preacher once said, in the excitement of extemporaneous preaching, "There is no sleeping car on the train that is going to glory." One of the congregation, who had

seen the speaker with a cigar in his mouth, rose in his place and added, "No, nor any smoking car either."

Many a man gave a nickel into the contribution box, and then indulged in a feeling of great complacency because he had done more for the church than the poor widow who was commended for putting in a "mite." But the sentimental point of the story consists in the fact that the widow kept her mite, not what she gave. She kept only a "mite," and gave all the rest. Go and do likewise, and there will be no more church debts.

Indelicacy is a whetstone which, though it does not itself cut anything, serves well to sharpen the sword of Christianity with. Religion must be rubbed to and fro on the rough surface of indelicacy before it has a fine edge with which to sever the knotty problems of a human life.

Some of the so-called Blue laws of the American colonies a couple of centuries ago were apparently made to obey. Here is one intended for the government of political primary meetings:—

"No man shall hold any office who is not found in the faith and faithful to his dominion; and whoever gives a vote to such a person shall pay a fine of £1."

The national debt could be easily disposed of if there is another equally pertinent to the times:—

"Whosoever shall renew the late quarrels and heart burnings by names and terms of distinction—viz., Rebel, Traitor, and being therefore convicted, shall forfeit 400 pounds of tobacco."

Our over-anxious forefathers seem to have looked carefully after the observance of the Sabbath also, and to have had a watchful eye for all domestic relations, if we may judge by these enactments:—

"No one shall run on the Sabbath Day, or walk in his garden, or elsewhere, except reverently to and from meeting."

"No one shall travel, cook victuals, make beds, sweep house, cut hair or shave, on the Sabbath Day."

"If any man shall kiss his wife, or wife kiss her husband, on the Lord's Day, the party in fault shall be punished at the discretion of the magistrate."

"Married persons must live together or be imprisoned."

It is only fair to say, concerning the latter law, that the prisons of the old time were very commodious and generally well fitted.

Indelicacy is a horror struck that a profusion of roses and camellias decorated the coffin of a man who was known to have led an impure life. Let us not be too critical, lest we degenerate into uncharity. It might be impossible to suit the floral decorations to a funeral in the character and circumstances of the deceased. It is not always easy to get rosemary enough to express one's grief over a romantic youth dies of unrequited love, or Sweet William to cover the bier of the forlorn maiden who has crept out of the world under cover of a breach of promise, or "wild" flowers enough to represent our condition of mind when the man who is called "fast" comes to his end.

The *Catholic Review*, which uses a very sharp knife every now and again, says that people ought to think for themselves and not buy four cents' worth of other people's thoughts, done up in a newspaper every day.

Let us, however, be a little gentler in our criticisms of human nature for we know that the present stage of our evolution has been very limited in duration, that it is not so very long ago that we were galloping over the prairies under the alias of an orophippus, it must be confessed that we have made good use of our opportunities. For a long time yet really great ideas will be scarce, and when our leaders of the forum and pulpit give birth to them we are excusable if we common people become more or less distant shadows of our heroes. If every one were compelled to think for himself brain fever might take the form of an epidemic.

A very mean but rich man was once stirred by a powerful sermon on the Missionary Society. He took the hand of the clergyman and said, with infinite pathos, "My dear sir, I feel very deeply for this cause," and there was the shadow of a tear in the old man's eye.

The minister reciprocated the sympathetic pressure of the hand, but said, mildly, "My dear friend, I am not other people's feet in the right place."

"Feel in the right place! Where can a man feel deeply except in his heart?" The minister looked sadly into his parishioner's eyes and replied, "A man of your wealth ought to feel very deeply in his pocket." Vocal sympathy is exceedingly sweet, but if sympathy is to be "above the price of rubies" it must be paid in coin.

There are many people who seem to be only half "born again" when they are converted. They make a covenant to give up all affection for worldly pleasures, but mentally reserve the determination to have as good a time as a liberal interpretation of their covenant will allow. One day Donald heard the swift notes of the bagpipe, and at once began to dance in the most hilarious manner, but, curiously enough, on one foot. "Why, man," said a neighbor, "what is the matter with the other foot—are you lame, Donald?" "Oh, no; not lame," he answered, "but that foot belongs to the Church."

It has occurred to us at times when we have observed rather peculiar transactions on the part of professed Christians, that there must be a large number of one-legged church members in the world.

The Rev. Dr. Morrison said at a Unitarian conference that the Roman Catholicism of Great Britain had lately "taken in"—that was his expression—"some of the noblest minds and purest spirits, that have lived in England for centuries," a fact which was to be greatly deplored. Such talk, in point of logic, is mere twaddle, and, as a specimen of liberal Christianity, is consummate bigotry. The Church, Protestant or Catholic, which can command the sympathy of the "noblest minds and purest spirits," is very likely to command also the respect of the rest of the world. It is not easy to build a substantial house for yourself by throwing bricks into your neighbor's garden. That body of men which forgets to do good in its overweening desire to criticize the good which others are doing has no very great mission to fulfill in this world.

It is better to prove your own right to existence, leading a helping hand than to show your own righteousness getting in other people's way.

According to the Baptists an error of judgment, to the letter, not the spirit, of an outward ceremonial, is sufficient to deter one from the privileges of the Lord's table. One may be saintly in life, orthodox in theology and accepted of Christ as a member of His upper kingdom; still he can't sit down with inferior Christians at the communion unless he has been immersed. If Moses and Elias were to reappear on the earth not a Baptist church would receive them as members. This is a curious state of affairs. And yet the Baptists are not happy. Their statistics show a falling off of membership during the last year, and no one understands the reason. To join a Baptist church one must get out of sympathy with the rest of Christendom. Still the cry is "Water, water!"

At the recent meeting of the American Board for Foreign Missions the wonderful loyalty of those who leave all to go into distant and dangerous climes to preach the Gospel was fully and eloquently reviewed. It requires no small amount of self-sacrifice to make one's home on the coast of Africa, and to lead a respectful good morning to death every day. It is one thing to live on the fat of the land in New York and quite another to eat cannibals live on you. To eat a nicely broiled steak for breakfast requires a small amount of courage, but it is not so pleasant to give yourself up to be broiled or baked according to the capricious appetite of a barbarian. It has always seemed to us that missionaries are too good to be eaten; still, if they are willing to run that risk in order to sow the seeds of Christianity, the least we can do is to pay their salaries regularly and afford them all possible means of carrying on their work.

As we read the various newspapers which represent the two grand divisions of Christendom—the Roman Catholic and the Protestant—we cannot help noting the constant feuds of war that is kept up. Each seems to watch the other as though the chief business of life were to criticize, and was to take a profit out of his neighbor's weakness or weakness on any subject whatever. Ready eyes see it, and wild and fierce words from the tongue of the Lord. It is said that when the Pope wants a council he calls it. There is the end of it. Every man ordered to attend attends, nor dreams of offering an excuse. But when the Archbishop of Canterbury wants a council he begins a couple of years beforehand and loudly expresses a hope that in July, 1878, or thereabouts, his clergy will meet him and form what is to be known as a Pan-Anglican Synod. This is too good a point to be lost by the punning critics on the other side, and they say at once that it will be only a Flash-in-the-pan-Anglican Synod. It is a palpable bit. Perhaps some time in the dim future this lamb and lion will be down together, but let us hope that it will not be as in the old story, with the lamb inside the lion.

If ministers ever enter the wild and untamed regions of business life it is no more than fair to expect them to carry their principles with them. That Dr.

Talmage should leave the *Christian at Work* and advance his own interests is perfectly natural and proper. Even a clergyman's brains have a price, and there is no reason why he should bear the market. But to write a farewell on the way and use one's last editorial as an advertisement of a new paper indicates a progressive morality which is far ahead of the age. Journalistic courtesy has an iron hand covered with a velvet glove, and it cannot be disregarded with impunity, even by those who are petted and bishop-ed by the fair.

Shakespeare was not far wrong when he made one of his characters say that he would rather teach twenty how to read than to be one of the many who follow his own teaching. Preach and Practice make a very desirable double team, and it is not to be the case with spurs that one horse is a little better than the other. Of the two, however, we rather prefer the practice to the preach.

CATHOLIC GROWTH OF A CENTURY.

From the centennial address of Rev. W. F. Clarke, S. J., in Philadelphia, the following is extracted:—After recounting the revolutions in Europe, especially that of England in 1688, and the penal laws against Catholics, enforced both in the Old and New World, and the persecution and final suppression of the Jesuits in 1773, which crippled, and, in some cases, destroyed the earlier Catholic missions among the Indians and the whites on this continent, the lecturer went on to say that the Church was sorely persecuted even in Maryland, where it was first settled by Catholics, and which had been so appropriately styled "the land of the sanctuary;" for there was an asylum for the oppressed of every clime and every color, and the persecuted of every clime and every color, who found refuge in the bosom of the Catholic colonies, which then declared their independence; more than one-half of whom were in Maryland and about one-fourth in Pennsylvania, all depending for religious instruction upon the Jesuits, who, without exception, were members of the old Society of Jesus.

Even at the close of the Revolutionary War there were but twenty-five priests and about 10,000 Catholics in this country, governed by a vicar of the Bishop of London, for the United States had no bishop till 1790. Now, in our 28 States, there are 11 archbishops, 100 bishops, more than 5,000 priests, between 6,000 and 7,000 Catholics, about 9,000 churches and chapels, 65 colleges—to say nothing of convents, academies, parochial schools, asylums and hospitals, which are numbered by hundreds. At the beginning, then, of this century Catholics were but one-hundredth part of the population; now they are about one-sixth.

A DUPLICATE WANTED.

One of our religious exchanges gives the following romantic incident as related by an eminent clergyman of this city. It is one more proof of the truthfulness of the old adage that "truth is stranger than fiction."

The Rev. Dr. — had prepared himself very carefully for a Sabbath evening service. The day was stormy, and he expected very few persons would be present, and was tempted to use an old sermon and save his last and best for a fine day and a full house. But he remembered the advice of the venerated Dr. De Witt, "Never change your subject; let the weather change, but always adhere to your preparation!" To a very few people he preached. At the close of the services a stranger came forward exhibiting traces of emotion, knocked his hat off, and asked the pastor if he was the Rev. Dr. —.

The talk was suggested by the sermon. Reaching his house, the stranger was invited in. He regarded the sermon as personal, believed that his religion should be practical, stated that the Lord had blessed him, and asked the Doctor to aid him, by his advice, in becoming rich. The Doctor answered that he knew of an orphan society that was ready to give him \$10,000, if he would only accept of it. The stranger said nothing; but, taking some checks from his memorandum book, he handed them to the Doctor, and asked him to accept of them. The Doctor, who had been already asked him to name other charities that were really deserving. As names were given checks were drawn, in sums of from \$1,000 to \$10,000, until he took his departure, leaving in the hands of the astonished preacher checks to the amount of \$65,000.

Thinking over the matter the conclusion was reached that either the man was insane, or he was a very clever impostor, or that under the influence of deep feeling and intense impulse he had in haste done what he would repent of later. He was confirmed in his impression by the stranger's reply that he would accept of the money, and supposed he would ask the return of his checks. But it was not till the next morning that he remembered that he had not asked for the return of his checks. He was so much surprised that he called on the Doctor, and told him of the matter. He was already a millionaire. The Doctor then said that the Foreign Missionary Society of his own church was ready to give him \$10,000, if he would only accept of it. The Doctor then said that the Foreign Missionary Society of his own church was ready to give him \$10,000, if he would only accept of it.

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